(25)

MINUTES

OF THE

BAPTIST STATE

SUNDAY SCHOOL CONVENTION,

OF

NORTH CAROLINA,

HELD IN

Reidsville, N. C., July 17th–20th, 1884.

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM POWER PRINTERS AND BINDERS.
1884.

Officers of the Convention.

President:

F. P. HOBGOOD, Oxford, N. C.

Vice-President:

Rev. H. W. BATTLE, Wadesboro, N. C.

Treasurer:

Rev. C. S. FARRIS, Raleigh, N. C.

Secretary:

J. M. BROUGHTON, Raleigh, N. C.

PROCEEDINGS.

FIRST DAY—Morning Session.

Reidsville, N. C., July 17, 1884.

The Baptist State Sunday School Convention met in the Baptist Church of Reidsville, at 11 A. M. Half hour was spent in devotional exercises conducted by Rev. H. W. Battle, of Wadesboro, reading 103d Psalm, prayer and singing.

The Convention was then called to order by the former President, N. B. Broughton, of Raleigh, who stated the first business before the Convention was the election of President, and requested that the Convention should elect that officer by ballot instead of by committee as heretofore.

On motion of Rev. J. J. Lansdell, the Convention proceeded to ballot for President.

The Chair appointed R. T. Howerton and M. I. Stewart tellers.

F. P. Hobgood was elected President on the second ballot.

Bro. Ray moved the appointment of committee of three to nominate the remaining officers. Motion adopted and President Hobgood appointed J. E. Ray, Rev. F. H. Jones and T. H. Street as said committee, who reported as follows: Vice-President, Rev. H. W. Battle, of Wadesboro; Treasurer, Rev. C. S. Farris, Raleigh; Secretary, J. M. Broughton, of Raleigh.

The report was adopted.

Brethren Ray, Phillips and ——— were appointed Committee on Programme and Order of Business.

On motion of N. B. Broughton, a Committee on Enrollment of Delegates was ordered.

President appointed N. B. Broughton and C. S. Farris.

An address of welcome was then delivered on behalf of the church and the citizens of Reidsville, by Rev. B. H. Phillips, pastor of the Baptist church, which was responded to by Rev. C. S. Farris, of Raleigh.

Singing, "All hail the power of Jesus' name."

On motion of Rev. J. J. Lansdell, such visiting brethren as were present were invited to seats with us.

Rev. E. B. Chaney, of the Roanoke and Dan River Association of Virginia, responded.

The hours of meeting were for the present fixed as fol-

lows: Meet at 9:30 A. M., adjourn at 1 P. M. Meet at 8:30 P. M., adjourn at will.

THE YEARS WORK RETROSPECTED.

Bro. Jno. E. Ray, Secretary of the Baptist State Sunday School Board, said:

The work throughout the State for the past year was very encouraging. He was glad to say the result was cheering, and while so much had been done, it only showed what great things can be done and will be done when our people are at work as they should be. There are to-day at least fifty-five to sixty thousand in the white Baptist Sunday Schools of the State this side the Blue Ridge. How many in the bounds of the Western Convention beyond the Blue Ridge he did not know, but certainly several thousand. During the year there have been about twenty-five hundred souls converted in these schools.

Rev. F. H. Jones

Said he was glad to bring to the Convention the report from the churches represented by himself and other brethren here, that the Sunday School work has made great progress in this section during the past year. The Sunday Schools of Beulah, Yanceyville and Reidsville were working more actively than heretofore.

Rev. S. F. Conrad, of Yadkin Association,

Spoke of the great good that had resulted from the Sunday School work in his section of the State; notwithstanding the many obstacles and difficulties in the way, progress had been made.

Bro. R. F. Peterson, of Cedar Creek Association, said:

There had been progress in the Association to which he belonged in Sunday School work, but not as great as he would like to report. It was hard to get some to work, in fact they get in the way of the success of those who will work. The old farmer who had one horse that would not pull, said make the other pull the wagon over him. This is the way we shall have to do these drones in our churches; we must not allow them to scotch the wheels; drive the wagon on them and over them if need be.

Rev. H. W. Battle:

In Wadesboro the work is progressing finely; especially do I rejoice in the character of the work being done there, not so great increase in numerical strength, but the earnestness of the brethren in this cause, had led them to push the work out into destitute places around Wadesboro, organizing branch schools in different portions of the country, one in one direction and another in another direction. These branch schools have been a blessing to the communities where they were established, and of great good to the main school at Wadesboro.

Bro. Brasington said:

He wanted to testify to the great good that had been done by these branch schools around Wadesboro.

N. B. Broughton:

Spoke of the work in the Raleigh Association, in the increase of members and establishing mission schools. Let us not call them branches, this is as purely missionary work as any that could be done. Call them Mission Schools, branches dry up, the work done by these Mission Schools will flow on and on ending only in eternity.

Bro. Williams, of the South Yadkin, said:

There had been a decided increase of interest in the Sunday School work in the South Yadkin Association. Nothing had made so great progress in that part of the State as the Sunday School cause.

Bro. F. P. Shields, of Tar River Association, said:

He was glad to be here and to hear of the progress of the Sunday School work in other places. In the Tar River Association we have not been inactive. We have been going forward, increasing our numbers and establishing Mission Schools in destitute places.

R. T. Howerton, of Mt. Zion Association, said:

In our Association the cause is in better condition than ever before. The work has been greatly blessed, and especially in Durham, more than thirty having been baptized into the fellowship of the church from Durham Sunday School.

Bro. T. H. Street, of South Yadkin, said:

The reports of the brethren was most encouraging. He hoped it would fill us with desires for yet greater things.

The hour for adjournment having arrived, on motion of Bro. Lansdell, adjourned to meet at 4½ this afternoon.

AFTERNOON SESSION.

The Convention was called to order at 4½ o'clock, prayer by Rev. S. F. Conrad.

N. B. Broughton moved the appointment of a committee of seven to take into consideration "more definite work for the Convention in the future." After some remarks by Bro. Broughton, the motion was adopted, and the President appointed N. B. Broughton, J. J. Lansdell, F. H. Jones, J. E. Ray, B. H. Phillips, T. H. Street and S. F. Conrad as said committee.

Rev. J. J. Lansdell said:

He had been much interested by the reports of the brethren during the morning session. He did not know that he could say the Sunday School cause had been making such great progress in the Flat River Association as it seemed to have made elsewhere, though he was sure they had been going forward in more ways than one. Some brother had referred to Union Schools. He would say they were a good thing in their place, they may do for others, but not for Baptists. When it is possible to have even a small school distinctively Baptist, it was preferable to a large Union school.

The following were reported as Delegates:

NAME.	SUNDAY SCHOOL.		ASSOCIATION.
Miss D. B. Traynham,	Abbott's Creek,		Liberty.
Miss Flora A. Teague,	Abbott's Creek,		Liberty.
Rev. C. E. Gower,	Graham,		Mt. Zion.
Mrs. K. C. Gower,	Graham,		Mt. Zion.
T. H. Street,	Mill Creek,		Flat River.
Rev. J. T. Brasington,	Morven,		Anson.
D. F. Kinney,	Clemmonsville,		Liberty.
Lewis J. Williams,	Union Hill,	Panther Creek,	South Yadkin.
C. G. Jones, Jr.,	Leaksville,		Beaulah.
J. J. Dallas,	Berry,	Mt. Hermon,	Beaulah.
D. M. Moore,	Reidsville,	Moore's Sch'l House,	Beaulah.
J. M. Broughton,	Raleigh,	2d Baptist Church,	Raleigh.
N. B. Broughton,	Raleigh,	2d Baptist Church,	Raleigh.
Prof. L. W. Bagley,	Wake Forest,		Central.
E. M. Cooke,	Swepsonville,		Mt. Zion.
C. A. Rominger,	Hillsboro,		Mt. Zion.
J. W. S. Spurgeon,	Hillsboro,		Mt. Zion.
Rev. W. L. Wright,	Hillsboro,		Mt. Zion.
Prof. C. L. Wilson,	Asheville,		Buncombe.
Rev. J. L. White,	Winston,		Beaulah.
Prof. M. A. Jones,	Apex,		Raleigh.
N. W. Bivens,	Monroe,	Meadow Branch,	Brown Creek.
Dr. C. J. Watkins,	Winston,		Beaulah.
I. W. Durham,	Winston,		Beaulah.
F. P. Shields,	Scotland Neck,		Tar River.
W. H. Harrison,	Raleigh,	1st Baptist Church,	Central.
W. H. Rogers,	Durham,		Mt. Zion.
G. V. Woods,	Reidsville,		Beaulah.
R. T. Howerton,	Durham,		Mt. Zion.
Rev. J. J. Lansdell,	Roxboro,		Flat River.
J. S. Morrison,	Reidsville,		Beaulah.
A. J. Smith,	Reidsville,		Beaulah.
M. I. Stewart,	Raleigh,	2d Baptist Church,	Raleigh.
J. B. Faulkner,	Lincolnton,		South Fork.
W. R. Walters,	Brassfield,	Wilton,	Flat River.
Miss R. E. Jones,	Yanceyville,		Beaulah.
Miss Lizzie Lownes,	Yanceyville,		Beaulah.
John E. Ray,	Raleigh,	Sec. S. S. B.,	Central.
Rev. H. W. Battle,	Wadesboro,		Anson.
B. T. Henry,	Wadesboro,		Anson.
Prof. F. P. Hobgood,	Oxford,		Flat River.
Joseph E. Jordan,		Shiloh,	Beaulah.
Rev. S. F. Conrad,	Lewisville,		Yadkin.
G. W. Bateman,	Leaksville,		Beaulah.
Anderson Betts,	Raleigh,	Inwood,	Raleigh.
R. Frank Peterson,	Fayetteville,		Cedar Creek.
E. D. Rich,	Winston,		Beaulah.
A. B. Creech,	Selma,		Raleigh.
Miss Mary Raybon,	Wake Forest,		Central.
R. R. Moore,	Greensboro,		Beulah.
Rev. C. S. Farris,	Raleigh,	1st Baptist Church,	Central.
N. Y. Gulley,	Franklinton,		Central.
Prof. H. W. Reinhart,	Thomasville,		Liberty.
C. G. Jones, Sr.,	Leaksville,		Beulah.
Dr. W. J. Conrad,	Lewisville,		Beulah.
Miss Mattie E. Bivens,	Meadow Branch,		Brown Creek.
J. W. Lynch,	Leaksville,		Beulah.

Rev. E. B. Chaney, of Virginia:

Expressed great pleasure in being here. Here were seen and heard things that give evidence of energy and perseverance. He believed the brethren had as their motto, "Come on, not go on." He expected to derive much benefit from the discussions of the Convention. Would be glad to see the brethren who could attend at the Roanoke and Dan River Sunday School Union, which meets next week at Barksdale, Va. We need more perseverance and energy in this work.

Adjourned till 8:30 P. M.

At night a large audience assembled to hear the sermon appointed to be preached by Rev. H. W. Battle. It was a sermon of great beauty and power, and was much enjoyed by those who heard it. From the text: "If sinners entice thee consent thou not." Prov. 1: 10.

SECOND DAY—MORNING SESSION.

FRIDAY, July 18, 1884.

The Convention met at 9:30 A. M. Praise meeting conducted by Rev. W. L. Wright, of Hillsboro; prayer by Rev. J. J. Lansdell; reading the 25th Psalm; Rev. C. C. Chaplin, of Texas, led in prayer; singing, "Oh worship the Lord in the beauty of holiness."

The President then called the Convention to order. Proceedings of Thursday's session read and corrected.

On motion of Bro. Lansdell, the visiting brethren were invited to seats and welcomed to the Convention.

Rev. Dr. A. E. Dickinson, of Richmond, accepted the invitation of the President, and addressed the Convention in a few earnest words.

Delegates who had arrived since the session of yesterday were enrolled.

On motion of Bro. Phillips, ministers of the city were invited to seats.

Letters were read from several brethren, expressing their regret at not being able to attend the Convention.

The Programme Committee reported, recommending some changes, which were adopted.

On motion of Bro. Ray, a telegram was sent Rev. S. A. Goodwin, of Danville, asking that he should attend the Convention and address the body to-night on the subject, "The Rewards of the Sunday School Work."

Subject for discussion: "How can Larger Numbers of the People be Brought under the Influence of the Sunday School."

J. M. Broughton addressed the Convention:

It is important because of the motive which prompts the desire that they should be brought into the Sunday School. One of the means to enlarge the influence of Sunday Schools, is to carry the Sunday School to the people. What classes do we want in the Sunday School? We want both the saved and the unsaved. The saved, that they may help in bringing in the unsaved. We need to make the Sunday School attractive to the unsaved, but to the saved, it must be more. We need to more and more acquaint them with what they should do. We must bring our churches in close communion with this Sunday School work. The churches must recognize the fact that the church must control the Sunday School and have it as a part of its work, and that it ought to support it. It ought to be a part of the work of the church to defray the expenses of the Sunday School. Let the church-members know that the Sunday Schools are accomplishing *something*—that it is not merely a place to spend a pleasant hour on Sunday morning. It will do the work great good to *talk up* the work at the church conferences. I believe in bringing statistics of the Sunday School into the church conference, if they are dry. And we must let the people know that the work is resting upon our hearts—that we feel it is a grand work—in our prayer-meetings and in our closets we must pray for the work. Impress upon the community that your Sunday School has come to stay—that it is a fixture. Have confidence that you can make something out of the Sunday School. You must have confidence if you would succeed. Invite frequently and earnestly the parents of the children. And do not permit your work to end with Sunday; visit your scholars; you cannot visit a scholar and not get deeper down in his heart.

He was followed by Dr. Dickinson, giving many encouraging facts and arguments to show the necessity of perpetuating the work of the Sunday School. Song, "Do you mean to follow Jesus?"

11 A. M. Discussion: "The Most Efficient Methods of Instruction."

1. "Advanced Classes in the Sunday School," by Rev. C. C. Chaplin, saying:

He did not care much about methods, every man must have a method of his own to fit his or her own class. The most important thing in teaching was simplicity. Be animated, showing life in every movement. Then there must be variety. Don't tell the story of Joseph to your class every Sunday. A child knows a cold dish. Make preparation for teaching; a scholar will know when you have the lesson on your mind and heart. There must be industry, the work is worthy of our best efforts. We write upon the human heart what the traces of time can never obliterate. Be orderly in teaching and you will create order in the class. There should be urbanity in teaching. No teacher should teach who cannot be polite to his class. Once Gen. Lee shook hands with me, I have thought more of my right hand ever since.

Singing, "Crystal Fountain."

2. "Intermediate Classes." N. B. Broughton said:

Teaching is not preaching, as has often been said to be. A man may preach without teaching, but a teacher must impart to the scholar something. A school should be graded as the subject supposes. This department of the school has need of the very best talent. The child must be taught as a child, you must get to the level of the child, you must have the co-operation of your scholars. How can you get that without getting to the level of the pupil. Let the lesson given not be beyond the capacity of the class. The teacher must learn for himself and herself how this can be done. The teacher must be in a sense the pastor to the class.

Singing: "Shall I be there?"

3. "Primary Classes." Bro. E. M. Poteat:

This is the most difficult work in the school. The chemist can write an excellent article on agricultural works, but the old farmer can beat him making corn and potatoes. The learned teacher can write well about instructing the young children, the infants of the school, but not every one such can teach successfully this department. The teaching in the primary class must be done with life and zest, and very simple if the child is instructed.

Bro. R. F. Peterson said:

As a superintendent, it was his experience that the most fit person in school to teach this class is one who loves little children best.

QUESTIONING.

1. Ought a scholar under any circumstances be expelled from school?

Answer. By Dr. Dickinson, Bro. Chaplin, Bro. Charles Wilson in the negative.

2. How should an incompetent or unfaithful teacher, or one who is constantly absent, be treated?

Answer. The source from which he derives his authority as a teacher should change or remove teachers when thought necessary for the good of the school.

The hour for adjournment having arrived, benediction was pronounced by Dr. A. E. Dickinson.

AFTERNOON SESSION.

At 5 P. M. a service of song was held for one hour, led by Prof. Charles L. Wilson.

At night Dr. S. A. Goodwin, of Dnnville, Va., addressed the Convention on the "The Rewards of the Sunday School Work."

Benediction by Bro. Chaplin.

THIRD DAY—MORNING SESSION.

SATURDAY, July 19, 1884.

At 9½ A. M. the praise meeting was conducted by Rev. J. T. Brasington, of Anson county.

At 10 A. M. the President called the Convention to order. The Programme Committee made a report, making some changes.

Dr. G. J. Johnson, of Philadelphia, was, on motion, welcomed to a seat in the Convention, and invited to take part in the deliberations.

The first subject before the Convention: "Mistakes in Connection with and in Reference to the Sunday School."

Bro. S. F. Conrad addressed the Convention:

Mistakes are as natural in the Sunday School as elsewhere. One of the mistakes is, not having the children to attend preaching, another, the Sunday School is often regarded as only a place for children. The church members should regard it as a place for the grown people. The parent should go with the children. Too often parents send their children when they should go with them.

A mistake is often made in placing over the school Superintendents who are not qualified for the place. The church should see to it that the right man is placed in this position. He should be a good man, ready man, earnest man, apt man, tender man.

Another mistake. Expecting success without thorough preparation. No teacher, however well informed in the Bible generally, can teach without special study. Another, being too mechanical. No good can be accomplished by running through the lesson in a mechanical way. We must not only study and apply the lesson well, but we should work for the school out of it as well as in it.

Bro. Chaplin said:

We are apt to forget what the Sunday School is for. We sometimes forget that the work is to lead people to the Saviour. Hold up Christ as the all and in all in the Sunday School and elsewhere. Let every lesson point to Christ.

N. B. Broughton said:

One mistake was leaving the Sunday School to itself instead of making it a part of the work of the church. One other fault, leaving the teaching of Scriptures to the children wholly to the Sunday School.

Another. We do not teach, as we should, proper respect for God's house. Then, there is a disposition to pay special attention to the girls to the neglect of the boys. There are more temptations confronting the boy than the girl. The boy is drawn into the cigar store, then in the bar-room, and unless special effort is made for them they go on down to death and hell.

Bro. Battle said:

That much is said about the pre-eminence of the pulpit above the work of the Sunday School. That is right. But I do not believe

this desire to place the Sunday School high arises from a desire to lower the pulpit. Sometime the *special* pulpit is lowered as perhaps it deserves to be. There is a need that we preachers remember that the gospel as presented to children should be simple, indeed Christ always preached simply. He was the greatest of preachers. We should appreciate the child's nature. The child desires individual recognition. We ought to teach doctrine. If convinced of the truth of God, we owe it as an imperative duty to teach it.

Rev. J. J. Lansdell:

Insists on the pastor rightly dividing the work in the Sunday School.

Dr. G. J. Johnson next addressed the Convention on the subject: "Progress made and yet to be made in the Sunday School cause":

It is well in prosecuting a campaign to pause and see where we are. 1. *The progress that has now been made.* (1) *The progress in numbers.* The modern Sunday School movement began with Robert Raikes, and has since that time girdled the world with a belt of light. There are now 17,700,000 Sunday School workers. A fiftieth part of the world are connected in some way with the Sunday School. (2) *In its teaching.* The first teaching was in mere rudiments in education. No advantage higher than learning to read was given. To-day the text-book of the Sunday School is the Bible. (3) *In its teachers.* Formerly the inspiring motive of the teacher in the Sunday School was the money he was paid. Now it is love and a desire to save souls. (4) *In its scholars.* Formerly they were only the young and poor and depraved. Now all classes and those of every age are engaged in it. 5. *In its literature.* A hundred years ago, a catechism, a Bible, and a book or two, was all the literature which the Sunday School had. Now they have lesson papers and periodicals by the million circulated among Baptists alone. (6) *In its singing.* I do not know that the old time Sunday School had singing. Now, singing is one of the principal exercises. If the Sunday School had never accomplished anything else than the growth of good singing, it would have accomplished a grand work. (7) *In its benevolence.* In the first schools the scholars were themselves objects of charity. Now it is otherwise. The schools themselves contribute grandly for the progress of the Lord's kingdom. (8) *In its architecture.* Most of us have seen the engraving of that dining room in which Robert Raikes held his first Sunday School. But such progress has been made from that day that the Sunday School now has all the comforts of the house of God, besides all the appliances, such as maps, &c.

2. Contemplate its progress on the outside world. I recently asked my pastor, who presides over a school of 500, how many of the children came from the outside world, who was not connected in any way with the church? His reply was, "at least one-third." Noble teacher that, who can not only *take* a class but *make* a class when necessary. The progress of the Sunday School as it appears in its ingathering. I can give you no reliable figures; but can give you facts. Last winter 70 converts were added to our church—60 of them came from the Sunday School. But the Sunday School work is not yet perfect. (1) It certainly needs to make farther progress in

numbers. What if so large a number are connected with our Sunday Schools, what an army there is still to gather in. One seventh of the Sunday Schools in our country are Baptist Sunday Schools. But there are 16,000 Sunday Schools and 27,000 churches. Nearly one-half of our churches are without Sunday Schools. We have nearly 2,500,000 members in our churches, but not more than 1,250,000 in the Sunday Schools. (2) What shall I say of the *teaching* in our Schools? True we do not now teach for money; but for love. But this is really the lame point in our Sunday Schools. How few teach with their heart in the work. (3) Now as to the attendance. The idea is that it is mainly for the children. I found a boy once, only 13 years old, who told me he thought he was getting too old to go to Sunday School. All children under 80 years of age should go to Sunday School. (4) In regard to teaching, I would say that (a) doctrine must be taught more prominently; (b) the Scriptures are not memorized as much as they should be. Truths of Scripture memorized remain with us when other things are forgotten. (5) So too in the architecture of the Sunday School. There are schools who pay no attention to this matter. I once preached in a church in Illinois which was literally propped up with fencerails, when one deacon of that church was worth a quarter of a million dollars. Understand me, if the hovel is all we have, thank God for that; but if we can better it let us do so. (6.) In our literature we must be careful. There are many bad books, and if good books are not furnished, bad books will be read. Many of our Sunday School libraries should be overhauled and the bad books weeded out. (7) Nor are we doing all we can in benevolence. Macedonia cries continually come to us, and we need men and money. Training in giving is found in the Sunday School. (8) Much also needs to be done in our singing. (9) Then how much needs to be done by our Sunday Schools in reaching out and bringing in useful workers into our Lord's vineyard. (10) Finally, in ingathering. The Sunday School is not appointed to take the place of preaching. It does not do the work of the pulpit; but it is a place of preaching. The world is to be converted, and the Sunday School must help to do it.

QUESTION BOX OPENED.

Dr. Johnson invited to answer the questions.

1. Are the works of E. P. Roe, Scott's literary works, and like books objectionable for a Sunday School library?

Answer. Yes. They are good books to be read but rather sensational for a Sunday School library.

2. If a school can have but one, which shall it furnish to its scholars to read, a library or good papers?

Answer. A library is read and re-read, and makes lasting impressions, and is therefore the best.

3. What shall be done with a Superintendent who succeeds in winning the scholars' affections, and who succeeds in making the school an active and live one, and yet who is believed to be an unconverted man?

Answer. A serious case. The Superintendent should be made a subject of prayer. The church should elect the Superintendent and then the difficulty would never arise.

4. What methods shall we use to bring the church membership into the school?

Answer. Pray for them, preach to them, exhort them.

5. Should the school or the church elect the officers of the Sunday School?

Answer. Both, let the school feel that it has a voice, but don't let the school pass out of the hands of the church.

6. Would you encourage having unconverted teachers in the Sunday School under any circumstances?

Answer. I would not have them at all if any could be had who were christians; but if none could be had I would take the unconverted person who is moral and upright in life and pure in motive. It might prove a means of bringing them to Christ.

7. If a person comes regularly to the class, is gentlemanly and quiet, and yet who persists in springing discussions inside or outside the lesson, and who does not believe the Bible, what shall be done?

Answer. If he persists in this course, I would go to him quietly and tell him I could not do him good and would ask him to retire.

The Report of the Treasurer of the last Convention was read by Bro. Ray, as follows:

EUGENE G. HARRELL, *Treasurer, in account with the Baptist State Sunday School Convention:*

DR.

1883.			
June 22.	To amount per collection,	$30.00	
" 23.	" " " "	15.45	$45.45

CR.

June 23.	By amount paid Rev. Mr. Fish,	$30.00	
Sept. 1.	" " " R. D. Graham, Sec'y,	10.00	
	By balance on hand,	5.45	
		$45.45	$45.45

Respectfully submitted,

E. G. HARRELL, *Treasurer.*

Raleigh, N. C., July 15, 1884.

The report was adopted.

The following resolution was offered by Bro. Peterson:

Resolved, That Brethren Dr. Johnson, C. L. Wilson and J. E. Ray be appointed a committee to recommend to the schools of this Convention a Sunday School music book, and that this Convention

earnestly recommend as many of the schools of this State as can do so to adopt the use of such book.

Substitute offered by Bro. Battle:

That the book adopted by the Board be endorsed by this Convention.

The substitute was adopted.

A collection was taken for expenses of the Convention, amounting to $18.00.

The hour for adjournment having arrived, benediction was pronounced by Dr. Johnson.

AFTERNOON SESSION.

The Convention met at 5 P. M. Prayer by Bro. Lansdell.

Question for discussion: "Value of the various Mechanical Aids to Sunday School work."

1. International Lesson Papers.

Prof. L. W. Bagley, Wake Forest:

In the education of children certain faculties are more capable of development at certain periods. For instance, in the younger children *imagination* is a faculty which must be cultivated. Before he reaches his teens, the memory must be worked upon and made to grasp those things which are to be useful to him after he reaches manhood. Children are fond of pictures. Stories, &c., are enough to teach the child under 14 years of age. If faith, &c., is to be taught him teach him by the recital of some Bible biography. Mere statement of the abstract principle will not amount to anything. The science of law, medicine, &c., are only understood by its votaries by getting up the elements first. Truth in the abstract is not what we want for children, but the international lessons have for the last two quarters been far above their comprehension. A child is to commence his growth on milk—after milk comes meat, &c. Don't try to force into a child that which has appeared for the last six months in our International Sunday School Lessons. Point out the teacher of a primary class who has succeeded within that time. The failure of the International lessons to reach primary classes is due to the fact that the lessons were not properly graded. A distinguished gentleman said to me that he had utterly failed to teach his children the lessons for the last two quarters, and another went so far as to desire the abolishment of the International system. I hope the international committee will give us at least two grades of lessons, when the same ground is to be passed over. If that cannot be done, let us have a series of books on the subject. There is room for improvement in these lessons.

N. B. Broughton:

The brother has stated some of the difficulties we meet with; but the helps furnished by our Publication Society enables the teacher to teach every grade of scholars—from the simple lesson cards to the higher quarterlies.

Dr. Chaplin:

The objections I have to make to these lesson helps is, that they are banishing the Bibles from the schools. I have called for Bibles at Sunday Schools, and found none except those on the pulpit. We need a whole Bible in the Sunday Schools, and if we could persuade the publishers to give the comments on the lesson, and not print the scripture selection, it would have a tendency to aid in the study of the Bible.

2. The Picture Series.

Dr. C. A. Rominger:

I can appreciate the value of pictures in teaching. I know the value of blackboards as aids. I regard these pictures highly. I believe the Scriptures encourage us in their use. Throughout its pages we note its object lessons. Pictures are generally appreciated. What do the pictures in our parlors mean, but that there is power in representation? Why not use them in teaching children? Children like pictures. Take the ark, the cherubim, the tabernacle, &c., and how much better an idea we may get by having picture representations. It is an easy method of teaching. It is a task to teach a class. I need all the help I can get to teach.

3. Music Books.

Prof. Chas. L. Wilson:

All books, except the Bible, is mixed with sin. It is proper that competent judges go over song books before choosing. In singing let us not sing error. When shall a change be made? As the story of the Cross never grows old, let us cling to those songs which speak of it a long time. One cannot sing a new song from the soul. The hymns should be learned by heart by the children, and a book some times should be retained a long while. By studying the sentiment of the song, they become more beautiful to us. The reason so many changes are made in song books, is because the schools learn only the beautiful pieces. The sentiment of the hymns should be the real standard.

Bro. Peterson:

Followed in a few strong words in commendation of pure soul stirring music, not the new books specially, but good songs which stir and fill the heart. Such songs should not be soon banished from our Sunday School and church. Hold on to them as we do the old Bible. There are songs that will never wear out. Their very age makes them sweeter, because of long association.

Singing: "In the sweet bye and bye."

Bro. J. E. Ray then addressed the Convention on "The Work of the Sunday School Board, and How can its Work be Made more Efficient":

Nine years ago the influence of the Board was not felt twenty miles from Raleigh. Now we have the sympathy and support of many thousand Sunday School workers from the ocean to the mountains. At the time the Board began to work in earnest, nine years ago, there were not more than fifteen or twenty thousand in the white Baptist Sunday Schools of the State. Now there are sixty

thousand. The work that has been done is great. Many indigent schools have been aided, and others fully supplied with books necessary for them to begin work. Through the kindness of the American Baptist Publication Society, much more work has been done than could otherwise have been done. They have helped us in giving away many hundred Bibles. It is the desire of the Board to place a copy of the Bible in every household in North Carolina. The statistical table which I herewith submit will show the present standing of the Baptists of North Carolina in the Sunday School work.

ASSOCIATIONS.	Schools.	Officers & Teachers.	Scholars.	Total.
Anson,	15	100	855	955
Beulah,	21	165	1,686	1,851
Brier Creek,	28	235	1,500	1,735
Brown Creek,	16	115	1,152	1,267
Brushy Mountain,	29	151	1,421	1,572
Cape Fear,	35	342	1,710	2,052
Catawba River,	13	91	572	663
Cedar Creek,	26	222	1,556	1,778
Central,	25	291	2,925	3,216
Chowan,	49	449	2,758	3,207
Eastern,	42	373	3,192	3,565
Elkin,	6	28	282	310
Flat River,	31	215	2,046	2,261
Green River,	26	186	1,320	1,506
Mt. Zion,	26	195	2,081	2,276
King's Mountain,	30	297	2,259	2,556
Liberty,	15	125	855	980
Little River,	15	152	1,065	1,217
Pee Dee,	15	93	1,185	1,278
Raleigh,	35	256	2,461	2,717
Robeson,	20	140	1,120	1,260
Rocky River,	12	132	720	852
Sandy Creek,	28	168	1,156	1,324
South Fork,	14	79	829	908
South River,	20	100	1,100	1,200
South Yadkin,	18	175	1,710	1,885
Tar River,	44	341	2,840	3,181
West Chowan,	30	295	1,841	2,136
Yadkin,	23	219	1,725	1,944
Total,	707	5,730	45,922	51,652
New Schools,	47	425	3,500	3,924
	754	6,155	49,422	55,577

Bro. Brasington said :

The work that has been done by the Board is a greater monument

to their memory than could ever be erected of granite or marble. What more can be done? Much, by the earnest co-operation and support of the churches.

The Committee on "More Definite Work for the Convention," submitted the following report:

To the President and Members of the Convention:

Your Committee, appointed to take into consideration more definite work for the Baptist Sunday School Convention, beg leave to report the following recommendations:

1. That where it is practicable the Sunday Schools of each county in the State organize a County Sunday School Convention for Institute work. That said County Convention meet at least once a year.

2. That each County Convention be entitled to three delegates in the State Sunday School Convention, whose duty it shall be to report to this body the condition of the work in their county.

3. That the Sunday School Board of the Baptist State Convention are hereby requested to appoint a brother in each county to organize the County Convention, provided for in the first recommendation.

Respectfully submitted,
N. B. BROUGHTON,
J. J. LANSDELL,
F. H. JONES,
JOHN E. RAY,
B. H. PHILLIPS,
T. H. STREET,
S. F. CONRAD,
Committee.

Bro. Johnson, of Philadelphia, said:

He desired to commend the Sunday School supply store at Raleigh to the brethren present.

The Convention adjourned at 7 P. M. with prayer by Dr. Dickinson.

At night, the Sunday School as a factor in the progress of our country, was ably discussed by Dr. Johnson.

1. The importance of the home field. Gladstone said that he had rather be an American than a Briton under Victoria (speaking of the great growth of the country.) The best 15th part of the globe. Our land is 314 times as large as the "large" land which God gave his ancient people, and has all the resources. Our denomination has increased a hundred fold. Its resources are unlimited. Yet what this country is to become morally is of infinitely more importance than what it becomes otherwise. (Depicted many of the dangers which threaten the land). A pure gospel is the antidote. The Sunday School is one of its agencies that is to aid in this work. (1) Because of the great number under its influence. (2) Because the Bible is its text book. (3) In the Sunday School we are dealing with the most hopeful part of our population.

The following resolution was offered by Rev. H. W. Battle, which was unanimously adopted:

Resolved, That the thanks of this Convention are due and hereby tendered most heartily to the citizens of Reidsville for their kind and unbounded hospitality to us during our session.

SUNDAY MORNING.

A mass-meeting of the Sunday Schools of Reidsville was held in the Baptist Church from 9:30 to 11 o'clock. Short addresses were made by Prof. H. W. Reinhart, R. F. Peterson, of Fayetteville, F. P. Shields, of Scotland Neck, Dr. Watkins, of Winston, and N. B. Broughton, of Raleigh.

At 11 o'clock the sermon was preached by Rev. Dr. Johnson, of Philadelphia. Text, Deut. 6: 6, 7. After the sermon Bro. C. G. Jones, Jr., was ordained to the Gospel Ministry by prayer from Dr. Johnson, and charge from Rev. F. H. Jones, with laying on of hands during prayer.

In the afternoon at 4½ o'clock, Dr. Chaplin addressed the Convention on the subject: "The Sunday School as a factor in the problem of the future."

SUNDAY NIGHT.

The closing exercises opened with prayer by J. M. Broughton. Singing: "Heart to heart and hand to hand."

The President said:

We meet to night to talk of the pleasure and blessing the meeting has been to each and all of us. For myself, I desire to say it has been one of peculiar pleasure. Sixteen years ago I helped to organize the first Baptist Sunday School at the place which is now the thriving town of Reidsville. The four days just spent with this flourishing Sunday School and church has filled my heart with gratitude to God. They have been amongst the pleasantest days of my life.

N. Y. Gulley:

We are here to gather up the fragments, not the fragments at the homes, for anyone who looks at me and sees the immense amount of flesh that I carry (weighs about 120) will know that there are no fragments where I have been stopping. The meeting has been of great benefit to me. I have had a good time, and have received impressions that I hope not soon to forget.

Song: "My Hope is Anchored."

John E. Ray:

This has been a most excellent meeting. The attendance not large, but the enthusiasm has never been greater. The speeches have been of high order. The singing excellent, and hospitality of the citizens unbounded.

Rev. E. M. Poteat:

There are two kinds of meetings of this order. One a sort of safety valve by which the enthusiasm of Sunday School workers, which has so filled them for the past year, is allowed to escape. Another at which there is not only an escape of enthusiasm, but real practical ideas gathered and carried home and put into practice.

Enthusiasm is a good thing, but dangerous; it may get control and run away with us. There is a difference between sentiment and principle. This meeting is to be of benefit in so far as we put into practice the principles learned.

Song: "The Kingdom shall Stand."

Rev. F. H. Jones:

I told my wife I was coming up here to have a good time. My expectations have been fully realized. We have had a glorious time. The Convention is doing much good. The meeting at Asheville three years ago has been felt for good ever since. I believe it will be so and more with this meeting. How it does rejoice our hearts to see what has been done. I well know the beginning of this school in Reidsville, to which Bro. Hobgood referred; but this school and church really had its beginning before that time in a little Sunday School, some two miles from this place, organized by two sisters, more than sixteen years ago.

Rev. B. H. Phillips:

I feel gratified that the brethren have enjoyed their stay here. I but express the mind of the citizens of Reidsville when I say you have given us great pleasure, and are entirely welcome to all you have received. We feel that we are more than repaid. We have not only had a good time, but received good from the Lord.

Song: "In the Cross of Christ I Glory."

The following resolutions of thanks were then passed unanimously:

To Dr. Johnson, of Philadelphia, and Dr. Chaplin, of Texas, for their presence and help in rendering the meeting so pleasant and profitable.

To Prof. Chas. L. Wilson, leader of the singing, and Miss Gladston, the organist, for their attendance and service in adding so greatly to the music of the Convention.

On motion it was ordered:

That the usual fee of $10.00 be paid the Secretary and the remainder of the money on hand be spent in publishing and distributing the minutes.

Song: "All Hail the Power of Jesus' Name."

N. B. Broughton and Dr. Chaplin each made a few remarks.

A collection of $10.15 was taken up.

Good byes were said and the Convention adjourned *sine die*. Prayer by Rev. F. H. Jones.

F. P. HOBGOOD, *President*.

J. M. BROUGHTON, *Secretary*.